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And Religious Telegraph.

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FOREIGN INTELLIGENCE.

LOWER SAXONY.

[Communicated to the Editors of the Recorder, by a gentleman of Hamburg, in a letter dated April 1, 1828.]
GENTLEMEN.—I send you the Circular of the Lower Saxony Tract Society, which was issued in November, 1826; having altered the different sums of money and the number of Tracts issued, so as to bring down the account to the close of 1827.

"This Society was formed in Hamburg in the year 1820, by a few zealous English and German individuals, who, anxious for the spiritual good of all around them, and finding themselves excluded from almost every other means, resolved to form an association for the printing of Religious Tracts. An invitation for others to join them was accordingly published, and was attended with some success. The first Tract was 'End of Time' translated from Dr. Watts. The first year and a half they received about 1,544; the next year about 1,460; since which time the funds have gradually risen, so that in 1827 the sum of £1,177, was received, and £136 expended. Fifty-two different Tracts have been issued, and the total number of those printed is 480,150. So small a part however of the work is done, so pressing are the claims from various quarters, and so limited are our resources, that we must look in all directions for assistance.

"To our friends in Great Britain it will be sufficient to mention, that the sentiments of this Society are in perfect unison with those of the Societies in London, Edinburgh, &c., many of whose publications have been translated and published here. Its labors have not been in vain; the happiest results have followed, though only a small part has been discovered of the good probably produced. To show the necessity of this institution, is to mention the well known state of godliness on the Continent, especially in the kingdom of Hanover, in which the labors of missionaries are entirely prohibited, by a recent order; to point at the melancholy death of truly Christian instruction, at the pestilential effects of Rationalism, Mysticism and Infidelity—at the violent opposition raised against every the least appearance of Evangelical piety, and at the gross immorality every where prevalent.

"We are sure that every lover of the Bible Society, of Missionary and Tract Societies, will approve of our undertaking, and we trust that many will be inclined to render it some of the much needed assistance. The smallest contribution will essentially promote the object of the Society."

[The Members of the Committee of this Society, for 1828, are T. W. Mathews, Minister; J. G. Oncken, Missionary from the Continental Society; J. O'Neill, Missionary to the Jews; R. G. Jackson, T. Beckitt, T. S. Williams, W. G. Wilkins. Philip Oakden, Sec.—We subjoin the "order" mentioned in the Circular, as a curiosity. It is dated at Hanover, Oct. 20, 1826.

"The Edict of the 16th Oct. 1694 and of the 13th Oct. 1740, are again enforced by a recent Order of the Sheriff's Court at Stade. All unauthorized persons and particularly foreign Missionaries, are prohibited from preaching, and holding religious meetings. Offenders will be punished by imprisonment, and foreign missionaries sent beyond the frontiers."

Our correspondent proceeds.
The prevalence of Mysticism, &c. which is alluded to, is general—I cannot do better than to refer you, for information as to the nature and evil of these principles, to an able speech of Rev. D. Smith, of Homerton College, delivered at a meeting of the Continental Society in London, in 1826. The speech alluded to is particularly marked by the truth, and under such circumstances, it will not become a matter of surprise to you that every appearance of Gospel truth, should meet with the most powerful opposition, in whatever mode it is conveyed, whether it be in the public ministrations of the Gospel, in the dissemination of religious tracts, or in a Christian's holy walk and conduct—the enemies of the cross alike appear. Such a conflict has raged these three last years especially, in this place, and our Society has stood exposed to all the malice, the scorn & abuse of spiritual wickedness in high places.

The daily and weekly papers have contained the most virulent attacks, penned by ministers of the church; the tracts have been, as usual, assigned as the cause of the frequency of insanity and suicide—in many instances, even of the grossest immorality prevalent. In fact every attempt has been made to hold up the society and its friends to ridicule and contempt—but though every artifice was employed, and numerous plans devised, even in a short quarter, to put down the society—it still pursues its even steady course, month by month its little messengers of grace, and through them disseminates the truths of the glorious Gospel of the blessed God, proclaiming to sinners far and wide the only way of salvation, and exhorting all to be reconciled to God.—We know that the scriptures alone show how a man may be justified with God—it is therefore the object of the Society to lead men to that blessed volume which is able to make wise unto salvation through faith in Christ Jesus. Relying on its promises we go forth, seeking not the praise of man but of God; and when we are encouraged by pleasing intelligence from abroad, we join and say, "Not unto us, O Lord, but unto thy name be all the glory."

We have met with some delightful instances of usefulness in this place, even, but our expectations especially are raised, in the hope that much good is doing in the interior. Thence we receive numerous applications, and our friends recently remarks in his letter, "I could distribute thousands of Tracts in this neighborhood—not to those who for politeness sake do not refuse them, but to such as are really hungering for such food."

I will now briefly allude to the religious condition of this place; it cannot be but a very imperfect account. You must be an eye-witness to judge correctly—a pious German, whom I recently asked what I should write to you, said, "if he were to write upon the subject at large, he could fill a good octavo volume."

The Sabbath is most awfully profaned. There are four times for divine service in the former part of the day—the Haupt Predig, as it is called, is from 9 to 10 o'clock; during this hour, and from 2 to 3, the shops, &c. must be closed, but they may be and are open during the interval, and the remaining part of the day. All labors

and business of a more public nature, such as is common in the harbor, and in building, is prohibited—but on paying a demand, permission may be obtained from the police in case of urgent necessity; but this is usually a mere excuse, where for six months incessantly, workmen were employed. On certain holidays, however, of *human appointment*, permission cannot be granted. Prodiges are carried on to a great extent on this day. Theatres are open, and amusements of every kind are pursued. In one direction, especially, the resort of our unhappy brethren of the sea and of the lower class of the people, vice is exhibited in every alluring form. There are public dancing houses, and licensed bethells, the miserable inmates throwing out their baits to catch the unwary stranger; there are exhibitions of various kinds, all tending to drown the senses in merriment, and to lead the soul to everlasting damnation. And oh! to see the crowds, male and female, young and old, all frequenting these scenes, and on that holy day, is enough to make rivers of waters flow down our eyes; how many seasons have there been ruined, how many coming from thence in drunkenness, have found a watery grave, while going to their ships. Instances are very frequent.

The Ministers of the Sanctuary are for the most part Socinians and Deists. A few only among them are bold to declare the truth as it is in Jesus; they are of course held up to ridicule and contempt, but their ministry is well attended. Pity, however, that even there the excellent among them are frequenters of theatres, and thus by their example much destroy the good that their ministry is calculated to produce. God has evidently been in the midst of us of late—he has in his wise Providence, called three of the greatest opponents of the truth, (ministers,) to appear before him—we cannot follow them to hear the account they have rendered.

Sunday Schools are prohibited within the walls of the city. One has been established in one of the suburbs, and is patronized by an Evangelical clergyman; there are 300 children, and 22 teachers. At some distance is another, where are about 50 children and 2 teachers. At Bremen, one is established, at which about 300 children attend, and the Senate has ordered the formation of another.

Private Meetings for prayer, &c. are prohibited; there are officers constantly on the look out. This, Gentlemen, is a short sketch indeed, but it tells volumes. However, we are encouraged to pray for and expect an improvement, and there are means used which give a fair prospect of success, because we know that the hand of our God is upon us—it is His work, and it shall prosper.

There is a Bible Society here, and also a Missionary Society.

We have a missionary supported by the Continental Society in London, whose labors have been already greatly blessed, and also a missionary to the Jews, of whom there are about 12,000. There are two English ministers, one of the Establishment, the other a Dissenter. The Senate has favored the latter greatly, in presenting to the church a plot of ground adjoining the harbor, on which a neat edifice has been built. The situation is peculiarly suitable. Sailors are thus invited to come, and in consideration of this class of people, a gallery has especially been erected. D. Raffles, of Liverpool, was here 2 years ago, and opened the place for divine worship, on the 16th July, 1826; we are expecting him to officiate here again, shortly, for a few weeks.

From the preceding statement, you will perceive how much we need the assistance of others—we bring bread to the people's doors, but they do not pay for it—shall we let them hunger? No. Come over then, and help us to feed them with the bread of life. Send to them for whom nothing is prepared.

With a letter from Messrs. Van der Smizen & Co. of Altona, Germany, we have received the Evangelische Kirchen-zeitung to the 27th Feb. inclusive. We translate the following: N. Y. Obs.

REVIVAL IN LITHUANIA.

The religious spirit of the age seems to have left no corner of the earth unvisited. Tribes which are excluded from the rest of the world not only by their local position, but by the narrow circle in which their language is spoken, have nevertheless caught a portion of this God-like spirit.—A remarkable instance of this kind is to be found in the religious excitement among the Lithuanians on the Russian frontier, of which we propose to give a brief account. Among this people, whose language renders them peculiarly isolated, but who are nevertheless intelligent, a sect has sprung up, or rather a society of lively, spiritual Christians, called *Sventigis* (saints) or *Maldaniker* (praying persons). The origin of this sect is thus stated: Certain pious ministers in the Lithuanian parishes introduced the practice of repeating in a private assembly during the week, the sermons of Sunday. The blessing which attended this exercise, made them welcome in the houses of the virtuous shepherds, and in their assemblies the word of life became quick and powerful. Those who shared in this extraordinary refreshing, were country people, and all in humble life. They at first announced the truth in their own villages; then went into the neighboring places and collected every where a little company of believers, whom they visited from time to time, and strengthened them in the service of God. These persons are called *Vernakher* (exhorters). At length the number so much increased, that it amounted to thousands; in many places it even constitutes a majority of the population.

The outward appearance of these people is not at all peculiar. They are only known by their serious, discreet deportment; for example, they drink no ardent spirits, of which the Lithuanians are so fond; they clothe themselves with modest apparel, and avoid all worldly lusts. There is no vestige of sectarianism among them; they attend the churches even of unbelieving preachers, and pray for their conversion; also they receive the Holy Sacrament under ordained ministers. A peculiarity which obtained at one time, among some of them, was defective notions of repentance.—They considered a certain degree of penance to be as necessary as conversion; and accordingly provided a number of rules for proselytes, which were ill-advised. But the wise instruction of their pious ministers has rescued them from these errors. They stand now as witnesses to the energy of the Word of Christ, in the midst of surrounding darkness. Notwithstanding all the persecutions and reproaches which they are called to suffer, they remain true to their acknowledged faith, read the Scriptures and religious books with deep interest, and confirm their doctrine by

devout and pious lives. O that all the preachers may know how to lead these quickened souls aright, and carry them forward in the heavenly race.

SABBATH SCHOOLS.

AMERICAN SUNDAY SCHOOL UNION.

The number of schools, teachers and scholars connected with the Union, in each of the United States and Territories, is as follows:

Maine—230 schools, 1,700 teachers, 11,600 scholars.

N. Hampshire—810 schools, 3,100 teachers, 12,319 scholars.

Vermont—224 schools, 1,572 teachers, 8,946 scholars.

Massachusetts—821 schools, 1,362 teachers, 36,301 scholars.

Rhode Island—27 schools, 322 teachers, 3,085 scholars.

Connecticut—90 schools, 1,920 teachers, 12,000 scholars.

In each of these States, Unions have been formed intended to embrace all the schools within their respective bounds that desire to unite.

New-York—953 schools, 10,283 teachers, 80,755 scholars.

New-Jersey—306 schools, 2,803 teachers, 19,880 scholars.

Pennsylvania—525 schools, 4,521 teachers, 33,114 scholars.

Delaware—35 schools, 346 teachers, 2,787 scholars.

Maryland—71 schools, 676 teachers, 5,646 scholars.

Although the aggregate of increase of scholars in the middle States has been large since the last report, yet it is chiefly to be found in the State of New-York, which has more than doubled its numbers, while New-Jersey falls a little short of last year, and Pennsylvania has an increase of only about 4000.

Virginia—55 schools, 656 teachers, 4,397 scholars.

North Carolina—45 schools, 392 teachers, 2,457 scholars.

South Carolina—76 schools, 142 teachers, 1,050 scholars.

Georgia—42 schools, 167 teachers, 2,397 scholars.

Alabama—10 schools, 93 teachers, 733 scholars.

Mississippi—6 schools, 46 teachers, 298 scholars.

Louisiana—3 schools, 34 teachers, 255 scholars.

Tennessee—7 schools, 83 teachers, 564 scholars.

Kentucky—13 schools, 681 teachers, 1,355 scholars.

Ohio—43 schools, 399 teachers, 2,749 scholars.

Indiana—80 schools, 577 teachers, 4,438 scholars.

Missouri and Illinois—107 schools, 475 teachers, 37,474 scholars.

Arkansas Territory—1 school.

Michigan—1 school.

Florida—1 school.

District of Columbia—29 schools, and three where the State is not specified, making in all, in the Territories, 36 schools, 423 teachers, 3,573 scholars.

IMPORTANT RESOLUTIONS.

After the late Anniversary of the American Sunday School Union in Philadelphia, where the Delegates from Auxiliary Unions met the Board of Managers, a large and highly respectable meeting of Delegates was held, which were from Auxiliaries in Maine, New-Hampshire, Vermont, Massachusetts, Rhode-Island, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, Ohio and Kentucky. The Rev. Robert Cathart, D. D. of York, Pa. was called to the Chair; and the Rev. Elias W. Crane, of Jamaica, Long-Island, was elected Secretary. Mr. Porter, Corresponding Secretary of the Union, was also invited to attend; and there were two sessions of several hours each.

Upon mature deliberation, and after a minute and careful investigation of the affairs of the Society, the following resolutions were unanimously adopted.

The delegates feeling deeply that it is of great importance that the operations of the American S. S. Union should not be embarrassed for want of funds—

Resolved, That they will urge upon the Societies which they represent, always to send remittances of money for the books which they order from the Depository of the Union, at the time of sending the order; and that they recommend, and they hereby do most earnestly recommend, that all the other auxiliaries pursue, as far as practicable, the same course.

Resolved, That each member of this delegation will exert his influence to have collections made at the Monthly Sabbath-School Concert, in the Union to which he belongs, for the promotion of the cause of Sabbath Schools.

Resolved, That it is in the opinion of this meeting, the duty of every Society auxiliary to the American Sunday-School Union, to make special and immediate exertion to raise and forward to the Treasurer, the money now due to this Institution.

Resolved, That, in the opinion of this meeting, the time has come when the American S. S. Union is called upon by the Christian community, greatly to enlarge its operations in the preparation and publication of suitable books for the Sunday schools of our country; to establish more extensively Sabbath schools among our German population, and to commence the translation of their publications into the German language; to establish Sabbath Schools among our seamen and other classes of people, who are not brought under the influence of the Sabbath school system; and to employ an increased number of energetic agents, with a view to raise the necessary funds, and accomplish these measures. And that the delegates composing this meeting will use their influence to induce the auxiliaries which they represent, to aid in procuring the means necessary to accomplish these objects.

Resolved, That it be recommended to the Board to make an urgent appeal forthwith, to the friends of Sabbath Schools in the principal cities and towns of our country, to obtain funds to be immediately applied to extend, with renewed zeal and energy, the benefits of this Institution.

Resolved, That this meeting recommend to the Board, the importance of adopting measures to excite in the minds of the Officers and Managers of this Union not resident in this city, a greater interest in the operations of this Institution, and a greater sense of the responsibility which their official connexion with this Union imposes upon them.

Resolved, That this meeting, deeply impressed with the importance of more decided attention to our still greatly neglected seamen, recommend to the Board, the immediate establishment of Sabbath Schools for adult seamen belonging to all the sea ports of our country.

Resolved, That this meeting recommend to the Board, the employment of one or more men of suitable qualifications and attainments, to aid the Publishing Committee in their continually increasing labours.

Resolved, That it be recommended to the Board to offer suitable premiums, for the purpose of enabling more persons, to increase the number of the publications of this Union.

Resolved, That this meeting, after having possessed and employed the most ample means of investigating the proceedings of the American S. S. Union, do cordially and unanimously approve of the open and undisguised manner in which its affairs have been conducted, and hereby express their high commendation of the zeal, discretion, self-denial, and diligence of its Board of Managers.

From the Chr. Adv. and Journ.

METHODIST SUNDAY SCHOOLS.

The first annual meeting of the Sunday School Union of the Methodist Episcopal Church was held May 14th. The total number of auxiliaries which have reported themselves to the corresponding secretary since the organization of the Union is one hundred and seventy-five.

Reports from about one-half only of the auxiliary societies have as yet been received. It is hoped that the remainder will lose no time in sending in their reports, that they may be incorporated with the general report to be read at the anniversary of the society, which will be celebrated during the approaching session of the New-York Conference.

In order, therefore, to estimate the aggregate number of schools taught by these several auxiliary societies, it is necessary to recollect that many of them embrace cities, circuits, and even whole districts. Some of them are known to have from twenty to thirty schools under their individual care. From the most accurate calculations we have been able to make, we may average each auxiliary at five schools, and each school at fifty scholars. This calculation, which is not far from the truth, furnishes us with a probable aggregate of 875 schools; and the number of scholars taught under our patronage, on the average state of the year, will be 43,750; to which we may add the sixteen schools taught under the immediate charge of the Union, in the city of New-York and its vicinity, numbering upwards of 2000 scholars. So that it may be safely estimated that there are already in connection with our Union 891 schools, embracing 45,750 scholars, including adults and children.

The number of superintendents, being on an average two to each school, and teachers averaging ten to each school, will show that we have 1,782 superintendents and 8,910 teachers employed every Sabbath, besides officers, managers, and visitors, who steadily attend the schools of whom there are not less than 1,000 more.

From the reports already received, it appears that one hundred and thirty-four children, during the past year, have been converted to God through the instrumentality of sabbath school instruction.

The board have taken under their immediate superintendence, the Sunday School Association of the Methodist Episcopal Church, in the city of New-York, which at the time it left the New-York Union, and became connected with us, had seven schools. Within the year, however, they have increased so that they now number sixteen schools, viz.—one at West Chester, one at Hoboken, N. J., one at Williamsburgh, L. I., and thirteen in this city; one of which is for adult coloured females and another is for coloured adults and children, both male and female.

MASS. SABBATH SCHOOL UNION.

[Extracts from the Annual Report, which were omitted in the Recorder of May 30th.]

We would here give an extract from the report of the School, in connection with the Baptist church in Methuen.—"Teachers, 17—Scholars, 94—Teachers who have made a profession the past year, 10—Scholar, 1."

The school has been visited by the pastor or officiating minister every Sabbath. Connected with the Sabbath School, is a high class consisting of 40, which is conducted by the pastor, at the same hour with the Sabbath School; this is the place from whence teachers are taken if wanted. During the past year 8 from this class have made a public profession.

The Teachers meet once in two weeks during the winter, and hear a lecture from the pastor upon the lessons which are selected. Teachers are expected to answer the questions under all the examples in Judson's lessons. The teachers observed the Monthly Concert for Sabbath Schools. The school is visited the second Sabbath in every month by the Executive Committee, and the lessons of the preceding month reviewed. God has very much blessed the school, the past year. It has been of vast service both to the church and congregation. Almost every individual in the church and society engages in promoting its welfare. There is a large library connected with this school.

Here is a report pregnant with those means which will always result in the highest prosperity of any school where they are used. The main spring of this operation can be seen infusing life and activity in every part, and we rejoice to say there are many bright examples of the kind, which will appear in the report of the present year. There are very many interesting features in the history of our Schools; we will select one which may be considered as of the greatest consequence; the most indubitable testimony of the utility and practicability of continuing Sabbath Schools through the winter. We present extracts from the report of a School which has thoroughly tried the experiment. There are many which bear ample testimony to the same point—this is selected because it also exhibits in a striking light the importance, and the good effects of fidelity in visiting, and the great benefit resulting from Judson's Scripture Questions, which have been extensively used the past year; and the introduction of which, into every other school, we would earnestly recommend.

South Parish, Andover, March 24th, 1828.

Like most other country Sabbath Schools, it has, until the present season, been uniformly discontinued during the winter. The average number of scholars on the lists for several years past, is rather more than 900. In June 1827, the school was commenced with about 120. This

diminution arose from the formation of a new school and society in the west part of the town. Soon after the re-organization of our school, the teachers visited nearly every family in the parish, and the number of scholars was increased to 330, 86 of whom were over 15 years of age. Two small neighborhood schools were also formed, containing about 30 each. The school in the west parish numbered over 200.

Thus it appears that from a little effort on the part of teachers, there was an increase of 400 scholars in one season, and 600 were placed under the influence of Sabbath Schools, where there were never before over 225. In Nov. 1827, the school for the first time was opened for the winter, with about 100 scholars. The parish was again visited by the teachers, and the School has since increased, till it now numbers 370. The numbers increased every Sabbath. Of the teachers now in the school, all are hopefully pious, but three.

During the past year, five or six scholars have given pleasing evidences, that they have passed from death to life.

Besides the Monthly Concert for Sabbath Schools, which is observed with increasing interest, there has been a stated meeting of the teachers every Saturday evening, to examine the lesson for the following Sabbath, and to pray for a blessing on their labors.

The plan of limited lessons has been adopted with very great success.

Early in the winter term, we put a copy of Judson's Questions into the hands of every scholar. The effect has been most happy on the scholars. They now begin to see that the Bible means something. And many useful thoughts have been suggested to them by this book, which they could not have originated. The teachers have thus been laid under a necessity of making thorough preparation. The parents also have been much benefited; for they have found it impossible to satisfy the pressing inquiries of their children without studying the Bible themselves. There is a regular monthly collection in the school, the money to be given to the Massachusetts Sabbath School Union.

There is a most evident growing interest on the subject of Sabbath Schools in this place.

We think it may safely be said, that the scholars have never before made so rapid improvement in a knowledge of the Bible, as they have during the past winter. Indeed, it is our firmest conviction that the winter season is by far the best season of the year for Sabbath Schools. It is the seed-time and harvest, and we can but wonder that the opinion should so long be retained, that the continuance of the Sabbath School during the winter is impracticable.

We believe that in this place, not a voice will ever again be heard, unless it be the voice of an enemy even to intimate that the school must be suspended during the winter.

On review of our labors we feel that we have abundant reason to bless God, that he has permitted us to engage in the delightful employment of Sabbath School instruction.

HOME MISSIONS.

A LETTER FROM FLORIDA.

The following interesting extract has been obligingly furnished by a student in the Seminary at Princeton, under date of April 28, 1828. It is from a distinguished layman of sterling integrity, resident in Jefferson Co., Florida, which renders the information it contains doubly valuable.

"This country is populating very fast, but as yet all are busily employed in the indispensable business of clearing land and planting provisions. The emigrants hither are of a description very superior to those who usually compose the first settlers of new countries. We have already a great mass of intelligence and enterprise among us, and this is rapidly increasing."

Florida will prove a very important theatre for religious and literary operations. The fund appropriated to purposes of education, will be more ample than in any of the new States. Our territory is divided into townships of six miles square—and these into 36 sections of one mile square. One of these sections, in each township, is appropriated to the support of common schools. Besides which there are seventy-two sections of 640 acres each, appropriated to the establishment and support of a university.

These 72 sections have been selected from the best lands in the territory, before any was offered for sale. This fund would even now sell for two hundred and fifty thousand dollars. Into whose hands shall the administration of these funds fall, and under whose direction shall the education of the country be placed?

This is a momentous question to which the interests of that branch of the Christian Church to which we belong, cannot be indifferent.

FROM CATARAUGUS COUNTY, N. Y.

A correspondent at Rochester, under date of April 8, writes as follows to the Secretary of the Western Agency.

Dear Sir,—I have recently been in Cataraugus County, and spent about ten days there. I found only one Presbyterian minister in the county, though there are ten thousand inhabitants. There are a few churches, but they are dwindling. Some of them have not had a communion season for years. It appears to me to be a moral waste which has been more neglected than any other part of the state of N. York, & I should think, from what I have seen and heard, that things are growing worse and worse with them. It will not be enough to say to the people there, "find you a minister, and we will lead you assistance towards his support." Some special effort must be made to get ministers into that county. The villages of Franklinville and Elliotville might, I am told, raise about \$150 each for a Presbyterian minister. On the west line of the County, Waterboro', Conewango, and Ellington might raise about \$100 apiece.—There are other places which have a few Presbyterian families in them, where a minister would find employment for one quarter of the time. Perhaps there are five or six such places. The people have said to me "can't you send us a minister." I have promised to make known their circumstances to you.

FROM KINGSTON, UPPER CANADA.

The writer of the following letter, is a gentleman well known to us, a member of the Presbyterian Church in Kingston, whose statements are worthy of entire confidence. He gives a highly interesting account of the origin and particular trials of the church, which is fitted to excite the deep sympathy of such as are accustomed to feel for the destitute. We earnestly hope that a Pastor, after God's own heart, may be sent to them, to strengthen the things that remain, and are ready to die. We have only room for a brief extract.

This town contains between 4 and 5,000 inhabitants. The professors of religion are divid-

ed into Episcopalians, American Presbyterians, Scotch Presbyterians, American Methodists, English Methodists, and Roman Catholics; the last being the most numerous.

In February, 1825, the American Presbyterian church was formed here, consisting of seven members. On the following Sabbath, six more were added by profession. At different times since, 35 more have been added—out of which number three have died—and a few have moved away—the church now consisting of about 40 resident members.

We are now anxious to obtain a clergyman of devoted piety, talents and prudence, and what is also a matter of great encouragement to us, we have not the means of affording an adequate support. The number of the society, who are able to contribute towards this object is very small; but such as are able, have engaged to pay \$300 a year.

Some information has been given to us, that the Home Missionary Society, of which I see your name mentioned as Secretary—might perhaps feel disposed to extend to our society, (as it is composed principally of natives of the U. States, and is connected with a Presbytery in the State of New-York) some temporary, pecuniary assistance as well as that of selecting some suitable young man, whose Christian philanthropy would carry him beyond the bounds of his native country, and send him within the limits of Canada.

Whoever would come here with an expectation of effecting much good, must have the impression of his master's work deeply engraved on his heart. He should be prepared to encounter difficulties and discouragements, and should possess much zeal and patience, and fortitude, and prudence, and manifest an unremitting fidelity in his master's service. Such a man we believe would be emphatically "a burning and shining light" amidst the surrounding moral darkness and spiritual declension. The labors of such a man are much needed, and we have no doubt would prove eminently useful, not only in edifying, and strengthening and encouraging the present members of Christ's little flock, but in enlarging its borders, and raising the tone of religious feeling throughout the place.

INTELLIGENCE.

For the Boston Recorder.

NORFOLK CONFERENCE OF CHURCHES.

This Conference held its semi-annual meeting May 13, 1825, at the Meeting-house of the Union Church of Brantree and Weymouth. And though the weather was unfavorable, a numerous assembly of Ministers and members of churches was convened. The Rev. Mr. Bigelow of Rochester attended as a delegate from the Old Colony Conference of Churches, and preached on the occasion from Matt. V. 13, 14. After the Sermon, a collection was taken in aid of the Massachusetts Missionary Society, and the Sacrament of the Lord's Supper was administered. Seventeen Churches belong to this Conference. Three of these were not represented, owing, it is presumed, to the weather. Those represented were the following: the Evangelical Church in Stoughton, the Church in Dorchester, in Milton, in Brantree, in N. Bridgewater, in Hingham, Randolph, the 1st & 2d in Weymouth, the Union in Brantree and Weymouth, the Trinitarian in Bridgewater, in Cohasset, in Hanson, and the 1st in Abington.

It is a subject of devout thankfulness that the narratives of the state of religion, rendered in the meeting, furnish cheering evidence, that the Lord's arm is not shortened that it cannot save, nor his ear heavy that it cannot hear. At no previous meeting of the Conference have our hearts been gladdened by tokens of the divine influence so numerous, and decisive, and precious. The whole number added to the churches during the last six months is one hundred and thirty. The following brief sketch is taken mostly from the narratives rendered at this meeting.

The Church in Stoughton were driven from their sanctuary a few years since by the hand of liberality and charity. They have by great sacrifice and self-denial, erected a commodious house for public worship, and the ministry is now enjoyed among them. The society is small, consisting of about fifty families, and the church of as many members. The cause of religion is gradually rising. A greater degree of devotedness to the cause is manifest in the increased efforts made for its support. A tremendous pressure from without has bound together the little band of the faithful, in a closer and sweeter compact, in "the bond of perfectness," and led them to lay hold, with a firmer grasp, of the hand of Omnipotence.

The 2nd Church in Dorchester is large and flourishing, containing over three hundred members. This church was blessed, during the last season, with a precious and extensive revival of religion. Since the last meeting they have been gathering in the fruits of that revival. The number of additions during the last six months is twenty-eight. Eight of these have been received from the scholars in the Sabbath Schools, and four from the teachers. The cloud of divine mercy, which distilled upon them its copious showers, has, in a great measure, passed over. Only a few exulting drops are now seen falling. But the hearts of the pious still delight to gaze upon it, and admire the sure token of the perpetual covenant, stamped by the hand of infinite faithfulness, which still shines back upon them. This church is rising up in renewed strength and vigor to sustain the various benevolent efforts of the present day.

The Church in Milton contains over one hundred members. Five have been added since the last Conference. No special attention to religion is reported to exist in this place at the present time. Efforts are made with stubborn perseverance to pull down this "pillar of the truth." As yet, however, through the goodness of God, they have failed of being crowned with any formidable success. The society has lost some of its former members.

The Church in Brantree is composed of one hundred and twenty members. Five have been added since the last Conference. The state of religion in this place is unusually encouraging and interesting. The revival, in which God is graciously imparting his Spirit to this people is not, so much as in some others, like "a mighty rushing wind," before which nothing can stand; not like a very great fire, which leaves nothing cold or dark; nor like an earthquake which makes every house tremble. There is, however, a spirit of deep seriousness, and a painful attitude, and inquiry pervading the hearts of very many. Convictions have been, and continue to be, numerous. An unusual spirit of agonizing prayer has manifested itself among some of the professed people of God. The meeting for religious inquiry is attended with the most successful results, having broken "off their sins by righteousness, and their iniquities by turning unto God." These favorable appearances continue without any apparent abatement. And there is felt a great degree of satisfaction in view of what the Lord has done and is doing for this people. A personal duty may produce as great a faithfulness as the eye-witnessing sorrow, accompanied with thunder and lightning; and be attended with less danger. The benevolent objects of the day are unusually well sustained by this church and people. A Bible Class in this place, which was full and flourishing, has diminished since the prevalence of deep seriousness among the people. Some, it is feared, have deserted it, to avoid a close and personal application of truth and motives to their hearts and consciences, which in their present state of feeling they could not well endure.

The Church in North Bridgewater contains one hundred and ninety members. The state of religion in this place very nearly resembles that in Brantree, last mentioned. During the last six months twelve have been added to this church. A very gratifying and unusual attention to religion is now manifest among the people. Religious meetings are full, and solemn, and interesting; without very strong excitement. Serious feeling, like a noiseless tide, rolls on deep and strong, but slowly. The meeting of inquiry is attended by about twenty-five. As large a number have given precious evidence of having been "born again." The number of trembling, and fearful, and desponding souls who have been revived and re-animated is a precious token for good. Hopes and joys, that were long languid to swell the heart with courage, and revive the arm with strength for the combat, have been re-vigorated. The effective body of the Lord's army has been recruited from the hospital, as well as from the ranks of the enemy. The Bible Class has been transformed into a Bible Lecture, and is attended by about two hundred. At this meeting anonymous questions are handed in to the pastor, to be discussed at a future meeting. The attention is increasing rather than abating.

The First Church in Randolph is composed of one hundred and twenty-eight members. To this six have been added since the last conference. The gentle influence of divine grace has been manifest among this people for several months past. About twenty have begun to indulge the hope of the Christian. A degree of seriousness still remains, though not so great as in months past. It is feared that God bestows less of his influence, because his people ask for less, and are contented with it, and reconciled to it.

The Union Church of Brantree and Weymouth is composed of about sixty members. Fifteen have been added since the last Conference. Since that time the state of religion in this place has been deeply interesting. A serious attention, of limited extent, had previously commenced. It has pleased God since to manifest the work of his grace with power. During a period of several days the public attention was almost wholly absorbed with the subject of religion. Thirty young men were under powerful conviction at the same time, besides several others. But little else could be spoken, or heard, or thought of, but the one thing needful. The stout-hearted, and the most resolute, found there was one stronger than themselves. The precious results of this revival are, that from sixty to seventy have given evidence that they have "turned unto the Lord." A large proportion of these are heads of families; and still more interesting, nearly two out of three are males—several of these men of intelligence and had a safe and steady progress, till the interest became so great, as to leave scarcely any individual in the parish, wholly unaffected; though many, it is feared, are not yet savingly affected.

The first Church in Weymouth is composed of about one hundred and sixty members. They are liberally engaged in promoting the benevolent efforts of the day. A Revival of Religion commenced in this place about a year since, and has been a safe and steady progress, till the interest became so great, as to leave scarcely any individual in the parish, wholly unaffected; though many, it is feared, are not yet savingly affected.

[Having published last week a separate account of a revival in this parish, written by the pastor, we omit nearly the entire account as embraced in the Conference narrative. Two additional statements, however, are made. One is, that of the 60 heads of families who have been added to the church, in 20 instances both husband and wife are among the number. Another is, that the revival has almost annihilated profaneness; and has, by the acknowledgment of retailers, reduced the consumption of ardent spirits from barrels to gallons.—Eds. Rec.]

The Second Church in Weymouth comprises seventy members. Here is a large and flourishing congregation of about six hundred souls, waiting for the moving of the waters. Six have been added to the church since the last Conference. Within the past year, there has been a season of strong excitement, but it was of short duration. This brief season of light has not, however, been succeeded by total darkness. An inquiry meeting still maintained with some serious appearances; and cases of hopeful conversion occur occasionally. The Bible Class was once large in this place, but is now small.

The Trinitarian Church in Bridgewater has existed but a few years. It was at first composed of a little band who fearlessly separated themselves from a Unitarian Society for conscience' sake; and God has owned them and blessed them as his. The church now consists of eighty-three members. Four have been added since the last conference, and twenty-five have recently been examined for admission. And yet the whole number of souls belonging to this Society is but two hundred and thirty. During the last winter, an unusual love for prayer was manifested by the fact, that the Prayer meeting began to be well attended. Immediately after this a great degree of tenderness was found in the minds of important numbers. A meeting for inquiry was instituted, which has been attended by from twenty to fifty. Thirty have professed to indulge the hope of the Christian, mostly among the young, between the ages of fourteen and twenty. Nearly all of these have been instructed either in the Sabbath School, or in the Class—the latter of which is attended with increasing interest by persons of all ages between twelve and fifty. Five families have been added to this Society since the last conference, and two or three more are expected. This Society being young and small, receives missionary assistance in the support of the Gospel. But it is gratifying to learn that in their abundant affection for the cause of benevolence, they actually contribute to that cause as much as they receive. Two or three hopeful conversions have occurred weekly in this place, for the last three months; and appearances are still encouraging.

The Churches in Cohasset and Hanson, and the 2nd Church in Randolph, and the 1st in Abington, are not at present blessed with any special attention to religion. The latter church is destitute of a Pastor, but a strong hope is indulged by the brethren that they shall, ere long, be blessed with a spiritual guide in whom all their hearts will unite and rejoice. They desire a particular remembrance in the prayers of their sister churches.

In view of what God hath wrought, within the bounds of this Conference, there is great reason for thankfulness and courage! It may indeed be said that this is the light side of the picture. This is granted. And why should it not be? Shall a man who is called to give thanks for the light of the morning, stop to mourn over the clouds and fogs that hang around it?

BOSTON RECORDER.

FRIDAY, JUNE 13, 1825.

DUTIES OF THE BROTHERHOOD.

We are about to enter upon a subject, which has received but a small share in the discussions of the pulpit and the press, and therefore is not thoroughly understood;—we mean the appropriate duties of the private brethren of a church, as professing Christians under covenant vows. Some branches of this subject indeed have been investigated; but some other branches have been overlooked, and the cause of our Redeemer requires that the attention of our thousands of professors should be directed to them. We intended to connect this discussion with that short series of articles upon the qualifications and duties of Deacons, which we concluded some weeks ago; but various engagements have hindered us to the present time. We are aware that we shall encounter various currents of opinion in our course; and have not the vanity to expect that we can produce a general harmony. We propose, however, to follow where the scriptures lead us as implicitly as we can, and doubt not the considerations we may present will be received with candor.

What has a professor of religion to do, who sustains no office in the church? For what purpose, while he continues on earth, is he called to glory and virtue? For what end is he called with an holy calling, brought out of darkness into marvelous light, adopted into the family of God, and set apart before the world as one that is godly? Is it enough that he abstain from all the deeds of darkness, do justice, love mercy, and walk humbly with God? Is it enough, that as a husband and father he be an Abraham in his house; that as a legislator or magistrate he be just, ruling in the fear of God; that as a neighbor and member of the great human family, he do unto others as he would they should do to him? For the present we only say, it is our belief that the scriptures require of him something far beyond all this; something peculiar to him as a member of the Christian brotherhood; something positive and efficient on the Lord's side; something which shall tend to advance the kingdom and reveal the glory of his Redeemer. What that is, will be a future inquiry. To prepare the way for it, we now lay out of the account whole classes of duties concerning which there is no dispute or hesitation.

We do not therefore now speak of the common duties of morality, or of those which arise from the social and civil state. In all these, the professor of the name of Christ must be exemplary, from evangelical motives, and so constantly as to convince the gainsayers, and leave them no evil thing to say of him. We do not consider his obligations to observe all the commandments and ordinances of the Lord, and walk in them blameless. We do not speak of his family duties, or those of his closet; nor yet of his almsgiving and active sympathy with others in the sufferings of

this life, and his contributions to every benevolent effort for the salvation of the world. Here, all will acknowledge his obligations, and none will restrain him from the full discharge of his duty. But he may do all these, and leave many important things undone. Much more than this he must do, or not come up to the scriptural standard of living Christianity; much more he both say and do, actively, openly, and with perseverance to the end of life. At least we believe, that his glorious Lord expects much more than this from him who is bought with a price, and who has a place in his house better than of sons or of daughters. In short, we believe that private brethren in general are called upon to take an active part, in one way or another, in the things that pertain to the kingdom. Without assuming official stations or duties, they have their place and their responsibilities in the army of the faithful. They are not deacons or pastors; but they are brethren in Christ and followers of the Lamb, and it is their dishonor if they do nothing more than others. They are not commanders, or even subaltern officers; but God hath chosen them to be soldiers, and they must stand to their arms and follow his standard.

We must be brief; our object merely is stated, and some things are laid out of our way. Next week, we propose to collect and arrange a few passages of scripture, which seem to us to require something more in Christians than negative goodness, or a holy and prayerful but silent and inefficient life; something which, if it were done, would at once give an impulse to the cause of truth and benevolence, which it has never felt before.

UNITARIAN ANNIVERSARIES.

Besides a share in the Massachusetts Bible Society, and in the Convention of Ministers, the Unitarians have several meetings exclusively to themselves.—The Evangelical Missionary Society held its annual meeting May 29; and in the evening heard a sermon from the Rev. C. Brooks, of Hingham. The Society for promoting Christian Knowledge, Piety and Charity, met on the 27th; and also heard a sermon preached by Rev. W. Ware, of New York.—We believe the Massachusetts Society for suppressing Intemperance is conducted principally by Unitarians; although it is not exclusive, and its object has the entire approbation of the pious and moral of all communions. The public discourse was delivered on Thursday, by J. B. Flint, M. D., of this city.—The Society for propagating the Gospel, hitherto embracing members and officers both of the Orthodox and Unitarian faith, did not hold any public meeting on Election week. But we understand that the Unitarians secured to themselves a majority in the executive department for the ensuing year; and that two Orthodox gentlemen who were appointed to office have declined acting. The consequence is, that for the present no appropriations or payments of missionaries can be made, and a special meeting will probably be necessary. The funds of the Society are said to be about \$30,000.

AM. EDUCATION SOCIETY.

The Secretary of this Society meets with great success in the city of New York, in his applications for funds. We have already mentioned that Dr. Spring's Church had voted to provide for the support of 30 young men. The last Observer informs us that the Congregation in Light-street (Rev. Mr. Cox's) have pledged themselves for 30 more; and that it is intended to raise the whole sum (\$22500) by individual subscriptions, including what may be subscribed or obtained by a Female Education Society in the congregation, who have engaged to educate at least three young men for the ministry. Subscriptions sufficient to carry forward twenty-five young men have already been made; ten of the number by a single individual.—The Central Presbyterian Church have also resolved to educate 10 young men; and one of them is provided for by the Male Teachers of a Sabbath School attached to the Congregation.

While money is provided for use, young men are found to receive an education. The same paper says, "The applications for aid within the past six months, made either to the Society or its branches, have been twice as great as in any six months which have preceded. Several candidates from a distance have been before the Examining Committee in this city during the present week; two of whom traced their first religious impressions to the influence of Sabbath Schools. Since the year commenced, not less than fifty young men have applied for aid in the State of New York alone. Of these, numbers, it is believed, are the fruit of Sabbath School instruction."

UNION THEOLOGICAL SEMINARY.

This institution is situated in Prince Edward County, Virginia, about midway from North to South, between the line of Pennsylvania, and South Carolina, and from East to West, about midway between the Atlantic and the Western States.

DESTITUTION OF THE COUNTRY.

The southern part of our country is, to a very great degree, destitute of an able, well educated ministry of the gospel. The population of the whole country is about 10,000,000, and the connection with any part of the church of Christ. Indeed, the whole southern and south western region opens a wide field for the operations of domestic missionary societies—not so much in supplying destitute churches, as in organizing new ones, and bringing the people into connection with religious institutions. A single fact will give an idea of the state of the case.—There are probably not more than half as many ministers of the Presbyterian denomination in the States of Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana, and Florida, as there are in the State of New York. And there are, in this whole tract of country, very few ministers of liberal education, and sound theological learning, belonging to other denominations.

MEANS OF SUPPLY.

It is reduced to absolute certainty that a supply cannot be afforded by the northern institutions. 1. The number of ministers sent out annually from all the Seminaries, is by no means sufficient to supply the vacancies produced by death; to answer the call for foreign missions; and afford pastors for the newly organized churches. 2. The climate of the south does not suit northern constitutions. Habits and manners are widely different; and a northern missionary labors, at great disadvantage, in the southern regions.

It cannot, therefore, be expected that young ministers will turn from all the vacancies in the north and west, and go to build up churches in the waste places of the south and south west. Under the conviction that the case is thus, it has been resolved that a Seminary must be built up in the part of the country mentioned above, for the purpose of training men in this work encouraging progress has been made. But they who are engaged in it, greatly need the assistance of their brethren. And under the pressure of present necessities, application has been made to the friends of evangelization in the city of Boston, to afford that aid, which they have, in past times, been ever ready to extend to any enterprise which promises to promote the interests of the Redeemer's kingdom.

Whereupon, a respectable number of gentlemen having been called to meet at the Cowper Committee Room, on the 5th inst., to receive this application, the Rev. Dr. Codman was chosen Chairman, and Amos Rand, Clerk. The meeting was opened with prayer by the Rev. Dr. Griffin, and concluded in the same manner by the chairman. After hearing a full statement, of which the above is a

brief epitome, from the Rev. Dr. Rice, the Agent of the Seminary for that purpose, the following resolution was unanimously adopted.

Resolved.—That we cordially approve of the exertions, which are made and proposed for the thorough education of pious young men in the Southern States, with a view of their laboring as ministers of the Gospel in that portion of our country;

That we shall be happy to extend all the patronage in our power to the Union Theological Seminary, in Prince Edward County, Va. and

That we now give to the Rev. Dr. Rice, as the agent of that Seminary, a special pledge; that, in the spring of the ensuing year, we will, so far as we can consistently with our other duties, contribute pecuniary aid towards sustaining an institution from which we hope & believe our country is to experience great and permanent benefit.

The reasons for postponing our subscriptions are, the numerous applications for charitable objects within a few months past, and the present embarrassments of commercial affairs.

A. RAND, Clerk.

A NEW MEETING.

The Pittsburgh Spectator contains an account of two meetings which have been held in Mercer, Pa. by ministers from the Presbyteries of Erie, Hartford and Alleghany, held Dec. 18 & 19, 1827, and May 13, 1828. A great part of the time was spent in giving narratives of the state of religion within their respective charges—in relating discouraging and encouraging circumstances attending their labours in the gospel—and in offering up fervent prayer to Almighty God for blessings upon themselves and on their congregations.—At the second meeting they unanimously resolved, to make special efforts in the cause of Temperance and of the Sabbath; and that they would, individually, spend twenty days in each year, in preaching the gospel, in promoting the cause of Sabbath Schools, and in visiting families among those who are destitute of the means of grace.

If such meetings were held in New-England, or rather if clerical associations should make their meetings more generally of this character, and less like seasons of mere relaxation, the effect would be exceedingly happy.

AMERICAN SUNDAY SCHOOL UNION.

The General Agent of this Society, as we learn from the Christian Advocate and Journal, has invited the General Conference of the Methodist Church, at their late meeting in Pittsburgh, Pennsylvania.

To express its approbation of the principles of that association and to recommend to the ministers and members of the Methodist Episcopal Church, a free and friendly union, in our endeavors to increase and extend the facilities of Sabbath School instruction, so far as may be consistent with the encouragement and support of our own particular institutions.

One member of the Conference writes, "I cannot tell exactly how others felt on this occasion; but if I may judge from some circumstances which occurred, there was a very general feeling of surprise and indignation." He says further: "If the General Conference should become crazy, or silly enough to hearken to such a proposal, I should think it would then be time indeed for them to unite with some union possessing a little wisdom and integrity. Why cannot the American Sunday School Union go on and let us alone? We do not ask for their help, though we might with as much propriety, as they do for ours."

Another member writes in a different strain. "The General Agent of the American Sunday School Union, has presented a very friendly communication to the General Conference, asking for a sort of co-operation with that Society for the promotion of Sabbath Schools. Though our own Sunday School Union will doubtless preclude the Methodist Church from participating in the plans of the American Union, yet a spirit of Christian friendship ought to be manifested towards it, and a general wish expressed for its prosperity, so far as its proceedings are marked with gospel simplicity and purity."

In explanation of the above extracts our readers will remember, that the American Sunday School Union embraces several denominations, and among others the Methodists. A portion of the Methodists, however, have withdrawn, and established a separate General Union in their own denomination; while not a few of their members are still connected with the Am. Union, and are much grieved at the spirit exhibited by their seceding brethren.

GO FOR THE WHOLE.

The Boston Courier has some remarks, against the measures adopted by the city government to banish intemperance from the Common, which in our opinion are rather weak. The following from the same paper are valuable.

So long as those, who preach against a vice, commit that vice openly, or even secretly, if it do not remain unknown, it is vain to look for reformation. There is no use in suppressing truth in this matter or refraining to expose the practices of those who declaim against the vice, and never follow their own precepts. Happening in at the Exchange Coffee-house, on Thursday, about the time that the reverend members of the Congregational Convention were assembling for their dinner, we noticed a grey-headed clergyman, who stepped up to the bar and called for his glass, drank what was put therein, and, what, perhaps, is most remarkable of all—took his fourpence halfpenny from his pocket and paid for it. Now there was no harm in this, except in so far as it might operate as an example, and we repeat the argument, for it is a good one and may be repeated, *ad infinitum*, if a clergyman drinks his wine-bitters at the bar of a public tavern "for the stomach's sake," another man may drink his glass of egg-nog in a tent on the Common, "for his often infirmities." There neither is, nor can be, any constitutional, legal, or moral restriction, operating in the one case, that ought not to operate in the other; or if there be any difference in the application of the rule, it is altogether in favor of the layman and not of the clergyman.

Before this day is spent, there will probably be an opportunity of seeing a splendid procession of soldiers, senators, judges, ministers, and reformers, following a band of martial music to Faneuil Hall. For what purpose? To partake of an entertainment, the same in kind, though with a little more refinement in style, as that which is prohibited on the Common. Can our worthy Mayor or any of the Board of Aldermen, who have enacted the prohibitory regulation, walk in this procession without a burning red upon their cheeks? Can our grave senators and judges, or our reverend divines, who have petitioned for the prohibitory regulation, walk in this procession without masks? If they do, they ought not to be surprised or angry, if they should hear from some indignant tippler of new rum and whiskey, the thread-bare exclamation—"Shame! why is thy blush?"

THE SABBATH CAUSE.

For the Boston Recorder.

Messrs. Willis & Rand.—I have hitherto been rather an apologist, than otherwise, for the clergyman who travel on the Sabbath for the purpose of exchanges. But as I observed in your last that some efforts are about to be made for the better observance of that day, permit me to state some of my present thoughts.

Suppose clergyman can prove that it is lawful for them to ride on the Sabbath; this will not be sufficient. The great evil of the practice lies in the uses which others are disposed to make of it. If clergyman ride only when it is necessary, they will never prevent others riding when it is convenient. It seems to me they must not only prove that it is not convenient for them to ride on the previous Saturday, but that it is decidedly their duty to wait until Sabbath morning. Even under these circumstances, the evil of others' riding cannot be remedied. If ministers will harness their horses, seamen will hoist their sails, and steam-boats will kindle up their fires, and you may lecture upon the difference between these cases, as long as you please, I venture to say you will accomplish little. Further, it cannot be proved that it is necessary for the clergyman to ride on the Sabbath; for certainly the necessity to ride can be no stronger, under any circumstances, than the necessity of exchanging as this last produces the other. If then it be desirable to have the Sabbath less profaned, than it now is, and ministers cannot be absent from their families earlier than Sabbath morning, I am confident that if the votes of every church were taken, they would be, "that it is better to dispense with exchanges, and occasionally have a sermon read, or the house closed, if these be necessary for the rest of their pastor's week. On the other hand, if clergyman will renounce the practice, one important step will be taken for the better observance of the fourth command, and ministers will not feel chagrined at preaching occasionally upon keeping the Sabbath. They seem to avoid this chagrin now, by avoiding the topic. And as the pulpit is the great means of moral reformation, it is important that no practices of our ministers should deprive the friends of the Sabbath of this important instrument in effecting a reformation. I am now one of the many who think like Z. C. N. T.

Killingworth and vicinity, Conn.—At a conference of churches, held at North Killingworth, May 28th, it was unanimously resolved, "That the members of the Conference do view with lively emotions the efforts which are now made in the Christian Church for the suppression of intemperance and Sabbath breaking, and do pledge themselves to give these efforts their support and do recommend it to the Churches with which they are connected to do the same.—At the same meeting it was stated, that there was an evident diminution of intemperance in most of the towns of the county, in consequence of recent efforts.

Simsbury, Conn.—At a meeting of inhabitants of Simsbury, Conn., of different Religious denominations, on the 7th day of May, 1825, resolutions in favor of the Sabbath, and pledges for aid in promoting its sanctification, were unanimously adopted. Conn. Obs.

Ohio.—The Presbyteries of Portage and of Huron, in Ohio, have taken up the Sabbath question with spirit.

TO THE CHRISTIAN PUBLIC.

The Executive Committee, appointed to conduct the business of the General Union for promoting the observance of the Sabbath, beg leave to call the attention of the pious throughout our land to the importance of imploring in behalf of the Society the guidance and the blessing of heaven. A vote was passed by the Union immediately upon its organization, recommending that this subject be remembered at the throne of grace, especially on Saturday evening and Sabbath morning; and the committee would express their earnest desire that on the Sabbath special supplication be made to God on this subject in all the sanctuaries of our land. (Signed,) LEWIS TAPPAN, Chairman. Attest, D. M. REESE, Sec'y.

THE BIBLE CAUSE.

The Bible Society of Lewis County, N. Y. have resolved to supply the destitute of that county with Bibles, in 6 months from the 2d Tuesday of January last.

Resolutions have been adopted for supplying with the Bible, the destitute families in the counties of Bryan, Liberty, McIntosh, Baldwin, and Richmond, Georgia. To which add the towns of Ashabula and Geneva, in Ohio.

Societies have been formed in Utica, Whites-town and Deerfield, N. Y. to aid the County Society in their resolution for supplying the destitute within their bounds. In W. the new Society resolved, that the clergyman of the town be requested to hold special meetings in the respective school districts; and after the service, to take such measures as he may deem proper, to aid the collectors in carrying into effect the objects of the Society.

REVIVALS.

In Massachusetts.—We learn by a Clergyman from Massachusetts, that in Conway, Franklin County, the state of religion the past year has been unusually interesting, and that about 50 have expressed a hope in the merits of Christ. In Burkland, an adjoining town, about 40; and in South Deerfield, about an equal number. In Easthampton and Westhampton a revival is in progress, and about 30 instances of hopeful conversion have occurred in each. N. Y. Obs.

Hawley, Ms.—A correspondent in Halifax, Vt. states in a letter to the Editor that there is a very general revival of religion in Hawley, Ms. It has been gradually progressing until nearly every family and individual feel an interest in the great moral change that has taken place. Persons of all ages have been heard to make the inquiry, What must I do to be saved? In Conway and Burkland, neighboring towns, many have been added to the Lord.—Rel. Intell.

In Kentucky.—A letter to the Editors from a gentleman in Harrison County, Kentucky, dated May 12th, says, "In Kentucky we have had a great revival of religion from the divine presence. Numbers have been added to the churches. To Mount Pleasant church where God has called us to labor, 60 have been admitted during the last year; and to the churches within the bounds of the Presbytery, [Ebenzer.] 475. These have nearly all been received in the course of about 10 months past."—[Ibid.]

The Presbytery of Winchester, Va., at its late meeting, received information from a few of the churches calculated to excite the deepest sympathy of others, nothing remarkable was heard; but two or three more pleasing intelligence was received. Though nothing that is called a revival yet there either has been, during the year past, or there is at present, a very encouraging attention to religion, and additions to the community are more numerous than usual.

Society of Friends.—A difficulty has existed for some time past in this body, and at the year's meeting lately held in New-York, a separate meeting took place, as had already previously taken place among the Friends of the state of Pennsylvania—those calling themselves the orthodox withdrawing from the meeting.

RELIGION.

France.—A public meeting, entitled being a reprint of them now very scarce the last two cent

Germany.—A for collecting and the whole of the corners of the unpublished treatises will be published.

We have received from a friend, dated Haverhill, returned to this month or two, and the North of the next winter

The Polish makes mention of that "the majority cognize the spirit and half confess, denying historical the appointed pended upon, we of the most remarkable have yet been called

Convention.—A Protestant Episcopal Convention, held at P. M. Only two before the body of the several State Convention of 1826, al; and the proposition and Canons of were reported by purpose by the first question was tion. The communion in charge, desert and labour which the subject. The cupal power, difficulty of the convention and less approved our church as the passionate reflection regard it a happy definitively settled and that there with eration and discussion

New Jersey Convention met on the There were presbyters. Thirteen. The aggregate of ly as follows: Co-sixty-seven—Baptist—Families, forty—Funerals, forty—hundred and sixty

The General C Episcopal Church for Editor of the al. Shall we hope that this chan followed by a chan

The connexion b ence and the Gene States has been dis

Princeton, Theok from the Report of tion to the General of students a year at any period since At the close of the were conferred on completed their ary. The receipts gent students, and furniture, books, a this is the bequest D.D. late of Lams arship—the sum req of the Contingent General Expense Fund, \$139 67.

Dr. Milnor.—W our readers to the at the Anniversary city, particularly of to union with other We will lament the legislative act, shall holy intercourse w ted between some ple, and the fellow in the great benefo From that hour "le on the gates of our have departed from

Tracts in Portland Auxiliary Tr in Portland, say in town has been dis managers appointed may have been sup table have become a Tracts have been se, into 30 families been supplied with has been very useful, destitute places in present consists of al have withdrawn do new ones have been Tracts have been di 75,000 to subscribers amount of subscrip year, is \$114.20.

We learn, that a authorized the na Branch Tract Soci of its anniversary would be given gra lay delegate of an 1000 pages at the de that about 80,000 ha members of the G Episcopal Convention

The Annual Me Auxiliary Coloniza Thursday evening Vice-Presidents, in Report was made by Reynolds, of this tow dressed by Ira Good Howe, of Dartmouth

New Classis.—The York, at their late reference made to it divided into this Classis and the South Classis or the new Classis w Rev. Dr. McMurray

